

Millennial Star



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The latest Temple to be dedicated to the Service of the Lord is at Idaho Falls and dedicatory Services were held September 23rd, 24th and 25th, 1945, presided over by President George Albert Smith.

The First Presidency of the Church announced that they were planning the erection of a new Temple in 1937.

By the Autumn of 1939 plans were completed and the site was chosen to be on the banks of the Snake river, Idaho.

Ground was first broken in December, 1939, by President David Smith of the North Idaho Falls Stake who has since been called as President of the Temple.

Work commenced on the foundations August 5th, 1940, and President David O. McKay of the First Presidency laid the south-east corner stone October 19th, 1940.

The tower of the Temple is ninety feet in height and the capstone and a stainless steel plate was placed in position August 19th, 1941, the outside scaffolding then being removed.



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"THOU CROWNEST THE YEAR WITH THY GOODNESS" *Psalm 65, 11*

ANOTHER NEW YEAR.

TIME, oft-times, becomes an irksome measure. It sets us limits; it divides our labour and our play with seeming inconsiderateness. It is always impendent, waiting, saying: That is all, now. You must stop doing that (whatever that may be), and do this. I cannot wait any longer! Seconds—minutes—hours—days—weeks—months—years—stretching ahead, enough, surely, to accomplish all we have in mind. Yet it rushes us along, requiring us to do this now and that then until it seems that even Time is rationed and there is barely enough to manage on.

Is not this so?

Or is it, perhaps, just an attitude of mind, a false sense of the value of this measure of measures.

Eternity stretches before us. Why use up these precious moments so rapidly? One thinks:

"A thousand ages in Thy sight
Is like an evening gone!"

I am to live Forever. Time means nought to me. Easy, lazy, stultifying thought! For though our Spirits be infinite, all about us is finite and it is very well that we are subject to this Time-check.

What an excellent opportunity Time affords us to plan our works! What an excellent reminder of mortality and the need for improvement within that state! What an excellent spur to progressive activity!

I am glad of Time. I am glad that God made the earth in six days and rested the seventh and hallowed that day as a pattern for us. I am glad that the Church designs that we should fast, one day per month for the benefit of our bodies and our Spirits.

I am glad of the New Year, one thousand, nine hundred and forty-six, that I may look back and forward—to see what I have accomplished—to see where I have failed; to see what remains to be done and to resolve to do it!

J. P. H.

The 116th Semi-annual General Conference of the Church of Jesus Christ of Latter-day Saints was held in Salt Lake City on Friday, Saturday and Sunday, October 5th, 6th and 7th. President George Albert Smith, chosen to be President of the Church upon the death of President Grant in May, 1945, was sustained by the assembly by a unanimous vote.

Following is the full text of the address by President George Albert Smith at the opening session of general conference, Friday, Oct. 5, 1945.

I WONDER if anyone here feels as weak and humble as the man who stands before you. I have been coming to this house since my infancy. I have seen all the Presidents of the Church since that time sustained by the congregations here, as their names have been presented from this stand. I have seen the Church continue to grow in numbers, and have realized throughout all my years that the Church of Jesus Christ is what its name implies. We who are members of this Church are indeed fortunate to have found the light and to have accepted the truth.

In the year 1830 the Church was organized with six members. The adversary of all righteousness has from that day to the present sought to impede its progress and destroy it. I wonder if that great man Joseph Smith, who gave his life that the Church might be organized and carried on as the Lord intended, could see the Church as it exists today, with its branches established in all parts of the world, and realize that each and every day since he was martyred, since he laid down his life and sealed his testimony with his blood, that the Church has each day been stronger than the day before.

From this stand addresses have been delivered by some of the great

teachers of the world. Some of the greatest scribes have explained the gospel from here, and men and women from everywhere have worshipped here. Yesterday this house was apparently as full of the membership of the Women's Relief Society of the Church as is it today with both men and women together. Through that great organization, the Relief Society, begun by the Prophet Joseph, was given to womankind the dispensation of representing the Lord in their way as daughters, as wives, as mothers, and as representatives of their kind in all the world.

We have had sustained here today various of the quorums of the priesthood, each one directed in its organization by our Heavenly Father. It was not a matter of personal wisdom on the part of individuals. In each case there was necessity for the group organization, and as the Church grew and multiplied in numbers, the quorums have correspondingly increased until today in all parts of the world there are men divinely appointed, set apart and endowed with divine authority who can stand and testify that they know whereof they speak when they testify that Jesus was Christ, the Son of God, who died that we might all live.

The Church that He organized in His day represented His Father and Himself in all the parts of the world where it was established. In our day, by His direction, by

the direction of Jesus Christ our Lord, this Church was organized. It wasn't organized from just the imagination of men and women. There came a necessity that the Priesthood of the living God be restored. Only a youth was found to begin the work. When he was less than fifteen years of age Joseph Smith lived at or near Palmyra, New York State, on a little farm. He was confused about what he should do, or which Church he should join. The various denominations in that community were holding revival meetings and one group was saying "This is the way," and another, "This is the way," until he, being naturally of a religious turn of mind, having lived in a home where the Bible, the Holy Scripture, was read, found in one passage of James where it said: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Although a boy only fourteen years of age, a faith and an assurance came to him after reading this scripture. So he went right out into the woods, into one of God's first temples, and bowed down upon the ground and asked the Lord in his confusion, "Which of these churches shall I join?" I have no doubt he was surprised when the answer came to him, "Join none of them." And then he was told that if he would obey the direction of our Heavenly Father, an important mission would be given for him to perform under divine direction. Now that was not the idea of a man who desired to deceive; it was the humble, simple faith of a boy. So he continued following the inspiration of the Lord. He continued carrying out the directions that were given to him by holy beings, the result of which was the

uncovering in the Hill Cumorah of the golden plates from which the Book of Mormon, the history of the ancestors of the American Indians, was translated and published. Since then that book has been scattered to the ends of the world, having been published in many languages. He was only a young man when that occurred. When the time came for its publication he was ridiculed. People derided him and called him a money digger because he worked for a living and had to earn that living part of the time digging in the earth. But they didn't look upon him as a servant of the Lord; neither did the majority of the people in the days of the Saviour accept Jesus of Nazareth as a servant of the Lord. The great majority rejected Christ and rejected each of His followers who became members of the Quorum of the Twelve.

Joseph Smith persisted in his work and when the Book of Mormon was finally about to come from the press, after having been translated by the gift and power of God, for it was in a language unknown to him, the people in the neighbourhood of Palmyra agreed that they would not buy it, thinking that they would thwart the bringing forth of the book. They supposed that their refusal to purchase it would make impossible the completion of its publication.

There had been written in that book at the time of its compilation the statement that the book would be received by many people. Joseph Smith didn't eliminate that suggestion when it came to publication. When the people said, We'll not read it, he did not take it out and say, Well, I can't fulfill this. If he had been writing the book himself he probably would have changed the script, but it was not his script, and

so it went to the world. I was present a few years ago when the Smith Farm near the Hill Cumorah was purchased, and as I went in the neighborhood I found only one copy of the Book of Mormon and that was owned by a man named Pliny T. Sexton, who was chancellor of the University of New York and the banker at Palmyra. He had an original copy of the Book of Mormon as it came from the press. The leaves had never been cut, and he kept it in the safe in the bank. I asked him, "Is there any place here where I can find a copy of the Book of Mormon?" He said, "I do not know." Then I began to enquire among the people and found that the people of Palmyra had kept their word. They had neither bought it nor would they read it. At that time Palmyra was a village and is still a village, but the Book of Mormon that was discredited at that time has been read and accepted by people in all parts of the earth, people from many nations, numbering hundreds of thousands, and the work is still going forward, fulfilling the prediction that it was to be made "known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Saviour of the world; and that all men must come unto him, or they cannot be saved." (1 Nephi 13:40)

Men may conspire to prevent the work of the Lord, as they have done when they are prompted by the adversary, but His work has continued to grow from that day until the present time. Of course as the Church grew the people were compelled to move from their smaller places. Palmyra became too small and they moved to Kirtland, Ohio. That became undesirable, so they moved into Missouri, from which state they were banished by the edict of the governor, and many of them

laid down their lives as martyrs to the cause. The people then moved across the Mississippi River into the State of Illinois. In less than seven years that group of people, led by the youthful Prophet who had now grown to be a man, erected buildings and a magnificent temple which was the finest building in its day in the state of Illinois. In less than seven years Nauvoo became the largest city in the state regardless of persecution and everything being done to prevent the spreading of the Gospel of Jesus Christ that the adversary could inspire, including murder and every other wrong that goes with it.

At that time Springfield was a city of about twelve thousand and Chicago had a population of about five thousand. The Prophet of the Lord told the people one day as they held a meeting in the grove near Nauvoo, "That the saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of them would live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rock Mountains."

Think of such a prediction at that time. The Saints were then four or five hundred miles east from where Omaha now is, and Omaha was still approximately a thousand miles from Salt Lake Valley. For the Prophet of God to say that you will be driven from there and go fifteen hundred miles into the wilderness and there become a mighty people was a remarkable statement indeed. Has that prophecy been fulfilled? Our presence here today attests that it has.

I could, if I had time, open to you the Doctrine and Covenants containing the prophecies, the revelations of God to the Prophet Joseph Smith, and show that one by one they have been fulfilled, not by Joseph Smith's power but by the power of God. In referring to the advice and counsel contained in the 89th Section of the Doctrine and Covenants, the Lord made this promise: "And all saints who remember to keep and do these things, walking in obedience to the commandments of God, shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures." While Joseph Smith might write those words he couldn't fulfil that promise.

I stand here today as one of the humblest among you, as the result of the observance of the requirements of that revelation and other commandments that God has given. It has placed the membership of the Church of Jesus Christ of Latter-day Saints in the tops of these everlasting mountains in a class by themselves. Not only do we have the lowest death rate of any people in all the world, but we have a high birthrate as well. That was the promise that was given by the Lord in the days of the Prophet Joseph Smith. The Lord said that the destroying angels should pass us by and not slay us if we kept His counsel. What has been another result? The age of men in the Church of Jesus Christ of Latter-day Saints, and that means women too, of course, has increased until the average term of life among us is longer than any among any other people in the world.

Another promise: The Lord said that He would give to those who would keep this word of wisdom, "great treasures of knowledge, even hidden treasures." I refer

you to February 1944 number of the Improvement Era wherein was published a graph showing the relative position of the states of the Union as to the number of scientists born in those states in proportion to population. Strange as it may seem, if you began at the lower corner of the graph and followed up state by state, you would come to the State of Massachusetts next to the highest on the graph, yet you would not have reached the State of Utah. You have to go twenty percentage points higher up the graph to find Utah, the state that has produced more scientists born within its borders than any other state in the American Union. That wasn't an accident; it was fulfillment of the promise of God as a result of observance of the Lord's commandments. And so I call attention this morning to the fact that when we do represent our Heavenly Father in the way that He has desired, these blessings follow and are not an accident. They are the direct fulfillment of God's promises through His Prophet.

And so today, my brethren, standing here in humility before you, I would like to express to you my gratitude that you have seen fit to promise that you will help the humble man who has been called to preside over this Church as he strives to carry on by the inspiration of the Almighty. For this promise I am grateful, and I thank you that you have offered to do the same thing with regard to the two men who stand by my side as counsellors, loyal and true and devoted Latter-day Saints, who have done everything possible to make my responsibility easier for me to carry. You voted to sustain the Quorum of the Twelve, the quorum that I

belonged to for many years and I felt like a stranger, almost, when I walked out of it to occupy the position as President of the Church.

And so I might go on with all these quorums. You have held up your hands in the presence of God to sustain this body of men in the leadership of the Church. I assure you that if you will fulfill your promise, the blessings of our Heavenly Father will abide with you and in your homes and with your loved ones, and Zion will continue to grow and spread abroad, and the truth will be carried to every land and clime, and the power of the Priesthood will be made manifest among our Father's children in many places where it has never yet even been heard. You men who are here, or who hold the Priesthood, have that responsibility, and as one of the number, I would like to say, we can't let our own personal affairs stand in the way. If the call comes for us to divide the Gospel of Jesus Christ with our Father's other children, it will be our privilege as well as our duty to put our own affairs in order, and like Joseph Smith and the men who began with the Church in the early days, go where we may be called to go. One of our departed brethren, Melvin J. Ballard, used to sing so beautifully, "I'll go where you want me to go, dear Lord; I'll be what you want me to be." That's the spirit of the Gospel of Jesus Christ. Great is the joy that comes into the hearts of the men and the women who devote themselves to doing what our Heavenly Father desires them to do.

I would like to say to this great body of priesthood, you are fortunate men if you have been blessed with a good wife, a daughter of God, to stand by your side. And I want to say to you that He loves her just as much as He loves you.

If you would have His blessings you will treat her with love and kindness and tenderness and helpfulness. She will then be able to carry on under the responsibilities that come to her to bring children into the world and nurture and care for them and teach them the plan of life and salvation. And so I plead with you, my brethren, let your homes be the abiding place of love, and the authority that you bear should magnify that love in your soul and in the lives of your wives and your children.

Yesterday this house was filled with the daughters of Zion, and I say without hesitation that you could find no more beautiful picture of womankind in all the world than was here yesterday afternoon. These faithful wives, these faithful daughters, assume their portion of the burden and carry it on. They make their homes a heaven when sometimes without them the homes would be anything else but heaven.

So today, my brethren, I feel to say to you, grateful am I for membership in this Church. Thankful am I that I have lived among this people. I want to express my gratitude to hundreds of you who are here today for the courtesies and the hospitality that many of you have extended to me. I realize that it is not because of the man that you have extended these courtesies, but it was because he represented the Lord as His humble servant. You have earned your blessing and will continue to have it for all your kind deeds extended to His servants.

Now, as I stand here I realize that those who gave their lives in the early rise of the Church, including Joseph Smith and Hyrum, his brother, could have run away from the danger that threatened them. They knew, however, that that was not the thing their Heavenly Father

desired. So they remained behind, after having finished their work; and under the leadership and direction of the Prophet, who by the way was the younger of the two brothers, builded a temple to God on the banks of the mighty Mississippi River in the beautiful city of Nauvoo, and they built it to completion far enough so that the ordinances of the Holy Priesthood were administered, and marriage for eternity was consummated therein. And since the erection of the Nauvoo Temple, the same blessings given there have followed in the other temples to the number of ten. Think of it, my brethren. Beginning only a comparatively few years ago with six members, day by day the work of God has gone forward among the children of men. No longer are the Latter-day Saints despised as they used to be, because the adversary had misrepresented them, but they are now respected by great and good men everywhere because of what has been accomplished. We could not have made these achievements except our Heavenly Father had made it possible for us to do it. So, how thankful we ought to be this day.

I ask that the Lord may take us to our homes when we have finished our labors with this conference, and that each of us will go back to the roof that shelters us, wherever it may be, with renewed determination that God, being our helper, we will prove worthy of Him in whose image we have been created. If we will do that, there will radiate from our very presence wherever we go a power of righteousness and the communities in which we live will be blessed thereby.

I am grateful to these wonderful organizations, without naming them, that have carried their part of the responsibility. You voted for the

leadership of them here today. I am grateful for the Tabernacle Choir and the other glorious choirs that we have throughout the Church. I would like to say that I think this marvelous Tabernacle Choir and Organ that holds forth every Sabbath day has preached the gospel to the ends of the earth, because its program has been carried everywhere. And then we have the Singing Mothers of the Relief Society. They not only do what the Lord desires them to do in their lives, but they sing praises to Him and teach others to do the same.

How blessed are we in this house, sanctified to God by the teachings that have been given here by righteous men and women. Here we are today, not as a mixed conglomerate community, but as a band of brothers and sisters, worshipping at the same shrine, praying to the same God, living the same gospel, keeping our homes under the supervision of the same spirit. I don't know how any one of us can enjoy these blessings without having his feelings exalted and from the depths of his soul thank Him who bestows upon us all our blessings.

That our Heavenly Father may continue His favour, that peace, comfort and satisfaction may abide in your homes; that these men who are in the various mission fields of the earth may be magnified before the people and exercise the authority that has been conferred upon them to build, not destroy, but to build a better world that our Heavenly Father will be delighted to honor and to bless because of its righteousness.

The Lord bless you in your missionary fields of labor, and all of you men in your various callings, all you women in your homes and abiding places, and the organizations with which you are identified. May the Lord add His blessings, and I

pray that His Spirit may continue with us today, henceforth and forever; and when the time comes that we shall stand before the Great Judge, where we all will report some day, that we will find our record of such a character that the Lord shall say to us, "Well done, good and faithful servant; you have been

faithful in a few things, I will make you ruler over many things. Enter into the joy of your God." I pray that this may be our blessing and the blessing of every soul that we can influence by lives of righteousness and worthy example, all of which I ask in the name of Jesus Christ, our Lord. Amen.

Following is the full text of the address by President George Albert Smith at the fifth session, Saturday at 7 p.m. in the Tabernacle.

MY brethren, you have been very patient for the last two days; you have been in meeting very much of the time. Ordinarily, one would become exceedingly weary, but if we enjoy the Spirit of the Lord, it relieves us of that weariness and we are happy.

I remember as a young man, a missionary in the Southern States, when we held the first conference I attended. It was out in the woods on a farm in Mississippi. We didn't have comfortable seats to sit on. The brethren had been permitted to cut down a few trees and lay the trunks of those trees across the stumps that were left, and we balanced ourselves on those or else sat on the ground.

Our meeting started right after breakfast time and we didn't even think it was necessary to have anything more to eat that day. We stayed and enjoyed the inspiration of the Almighty, and we certainly were blessed, notwithstanding the inconveniences and discomforts that surrounded us.

At that time there was considerable hostility manifested in Mississippi and other states in the South, but we just felt like we had walked into the presence of our Heavenly Father, and all fear and anxiety left. That was my first experience in the

mission field attending a conference, and from that time until now I have appreciated the fact that the companionship of the Spirit of the Lord is an antidote for weariness, for hunger, for fear and all those things that sometimes overtake us in life.

I have enjoyed the addresses of my brethren. There were several others that we had hoped to reach today, men who have filled missions in foreign lands and have never had an opportunity to report. I think that on the morrow we will try to give them time enough to say at least that they are glad we permitted them to come home.

We sang "Do What Is Right." When I was in the mission field first, I went into a section of country where that hymn was known to the community, apparently. Two humble missionaries after walking all day long until evening in the sun, in the heat of summer, came to a small house that was at the bottom of a hill. When the missionaries arrived there they found friends who invited them to come in and partake of the meagre refreshment they had. And then they were asked to go outside in the cool of the afternoon in the shade, on one of those comfortable, open southern porches between two rooms and sing some hymns. The people of the home were not members of the Church but they enjoyed Latter-day Saint hymns. The missionaries had been threatened in that section and one of the men who

had threatened them had kept watch of the road and in that way learned when they arrived.

He sent word to his associates who saddled their horses and took their guns and rode to the top of the hill overlooking the little house. The missionaries knew nothing about it; they did not know that right over their heads, not very far away, were a considerable number of armed horsemen. But they had the Spirit of the Lord, and as they sat there in the cool of the afternoon and sang hymns, the one hymn that seemed to have been prepared for the occasion was, "Do What Is Right."

They happened to be good singers and their voices went out into the quiet air.

They had only sung one verse when the leader of the mob took off his hat. They sang another verse and he got off his horse and others got off their horses, and by the time the last verse had been sung, those men were repentant. Upon the advice of their leader, they rode away without making their presence known. The leader was so impressed with what he heard the missionaries sing that he said to his associates: "We made a mistake. These are not the kind of men we thought they were. Wicked men can't sing like angels and these men sing like angels. They must be servants of the Lord."

The result was that man became converted to the Church and later was baptized. And I never hear that hymn sung but I think of that very unusual experience when two missionaries under the influence of the Spirit of God, turned the arms of the adversary away from them and brought repentance into the minds of those who had come to destroy them.

While the brethren were speaking today, I was reminded of a scripture

and I'd like to read a portion of it because it seems to me that we are living in the particular time referred to. I have in mind the third chapter of Second Timothy as follows:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, . . . unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, . . . having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into house, and lead captive silly women laden with sins, led away with divers lusts. . . .

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou has learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

And so, my brethren, we are living in the latter days; we are approaching a time, if we are not already in that time, when "peace shall be taken from the earth and the devil shall have power over his own dominion." Fortunate are we who have been gathered from the nations of the earth in the Church. Fortunate is this great body of men tonight, perhaps the largest group of priesthood that has ever assembled in this

house at one time, each one a representative of the Lord.

I am grateful to see so many of you here tonight, leaving aside other things that might have been done. You have been busy. In many cases, all day, and yet when priesthood is called together you come as if to say, "Here, Lord, am I." If we in our homes and our abiding places shall so live that the Spirit of the Lord abides with us, we will always be prepared to say when the call comes. "Here, Lord, am I."

Tonight, I congratulate myself with you, that in the peaceful quiet of these everlasting hills, in the comfort of this great House of God, we are permitted to assemble ourselves together, not to plan our financial uplift, our social uplift, but to plan how we may find our place in the Kingdom of Heaven, to dwell there eternally with Jesus Christ, our Lord. We will all be tempted; no man is free from temptation. The adversary will use every means possible to deceive us; he tried to do that with the Savior of the world, without success. He has tried it on many other men who have possessed divine authority, and sometimes he finds a weak spot and the individual loses what might have been a great blessing if he had been faithful. So I want to plead with you, my brethren, be as anchors in the community in which you live that others may be drawn to you and feel secure. Let your light so shine that others seeing your good works will have a desire in their hearts to be like you. Wherever you go, keep in mind the fact that you represent Him who is the Author of our being. The Priesthood that you hold is not the Priesthood of Joseph Smith or Brigham Young or an other men who have been called to leadership of the church at home or abroad. The Priesthood that you hold is the power

of God, conferred upon you from on high. Holy Beings had to be sent to earth a little over a hundred years ago in order to restore that glorious blessing that had been lost to the earth for hundreds of years. Surely we ought to be grateful for our blessings.

Remember that as long as we seek the Lord and keep his commandments as best we know the adversary will have no power over us to lead us into transgression that may forfeit for us our place in the Celestial Kingdom.

I think I would like to repeat something I have told many times as a guide to some of these younger men. It was an expression of advice of my grandfather for whom I was named. He said:

"There is a line of demarkation well defined between the Lord's territory. If you will remain on the Lord's side of the line, the adversary cannot come there to tempt you. You are perfectly safe as long as you stay on the Lord's side of the line. But," he said, if you cross onto the devil's side of the line, you are in his territory and you are in his power and he will work on you to get you just as far from that line as he possibly can knowing that he can only succeed in destroying you by keeping you away from the place where there is safety."

All safety, all righteousness, all happiness are on the Lord's side of the line. If you are keeping the commandments of God by observing the Sabbath Day, you are on the Lord's side of the line. If you attend to your secret prayers and to your family prayers, you are on the Lord's side of the line. If you are grateful for the food and express that gratitude to God, you are on the Lord's side of the line. If you love your neighbor as yourself, you are on

the Lord's side of the line. If you are honest in your dealing with your fellow men, you are on the Lord's side of the line. If you observe the Word of Wisdom, you are on the Lord's side of the line. And so I might go on through the Ten Commandments and to the other commands that God has given for our guidance and say again, all that enriches our lives and makes us happy and prepares us for eternal joy is on the Lord's side of the line.

Finding fault with the things that God has given to us for our guidance is not on the Lord's side of the line. Setting one's self up as a receiver of dreams and visions to guide the human family is not on the Lord's side of the line, and when men, as they have sometimes done in order to win their success along some line or another, have come to an individual or individuals and said, "I have had this dream and this is what the Lord wants us to do," you may know that they are not on the Lord's side of the line.

The dreams and visions and revelations of God to the children of men have always come through his regularly appointed servant. You may have dreams and manifestations for your own comfort and for your own satisfaction, but you will not have them for the Church unless God appoints you to take the place that he gave to his prophets of old and in our day and unless you have been divinely commissioned to do the thing he wants you to do.

So brethren, we need not be deceived—it will be easy to be deceived—but we need not be deceived if we will honor God by honoring ourselves and our families and loved ones and our associates in the places that they occupy in righteousness.

It is a wonderful day and age in which we live. It will not be long again until the servants of the Lord will go to the nations of the earth in great numbers. I have been asked within the last few hours, "Are we going to open the European Mission?" I may say to you that the European Mission has never been closed. We had to call on many of those who were there, but we left there men holding divine authority and by appointment they have been ministering to the faithful and the work of the Lord is still anchored in those lands. It will not be long before there will go forth from the headquarters of the Church, leadership to set in order, in power and might and faith, giving to those people over there another opportunity, in many cases that they had neglected in the past and in some cases that they have never enjoyed.

We must preach the gospel to the South American countries that we have scarcely touched yet. We must preach the gospel to every African section that we haven't been in yet. We must preach the gospel to Asia. And I might go on and say in all parts of the world where we have not yet been permitted to go. I look upon Russia as one of the most fruitful fields for the teaching of the Gospel of Jesus Christ. And if I am not mistaken, it will not be long before the people who are there will desire to know something about this work that has so revolutionized the lives of many men. We have some few from that land who belong to the Church, fine, capable individuals who will be called to go back when the time comes, back to the homeland of their parents, and deliver the message that is so necessary to all mankind. Our most important obligation,

my brethren, is to divide with our Father's other children all those fundamental truths, all His rules and regulations that prepare us for eternal life, known as the Gospel of Jesus Christ, and until we have done that to the full limit of our power, we will not receive all the blessings that we might otherwise have. So let us set our own homes in order, prepare our boys and our girls, and ourselves, so that if we are called to go to the various parts of the earth, we will be prepared to go. That will be our great mission.

Now, in conclusion, I want to thank you again for the joy I have had in your companionship during my long ministry. My first ordination to an office in the Aaronic Priesthood was to that of deacon, within two blocks of where I now stand. I was baptized in City Creek within one block from here. I was confirmed a member of the Church within two blocks of here. But since that time and since I received that gift from my Heavenly Father, for which I have no words to express my gratitude, He has called me to go to many parts of the earth, and more than a million miles have been traversed since I was called into the ministry. I have travelled in many lands and climes, and wherever I have gone I have found good people, sons and daughters of the Living God who are waiting for the Gospel of Jesus Christ, and there are thousands, hundreds of thousands, millions of them, who would be accepting the truth if they only knew what we know.

Brethren, let us be humble, let us be prayerful, let us be generous with

our means, let us be unselfish in our attitude towards our fellows. Let our lives be such that our homes will always be the abiding place of prayer and thanksgiving, and the Spirit of the Lord will always be there.

In conclusion, let me say, wherever we are, let us remember that there has been conferred upon us a portion of divine authority, and therefore we represent the Master of Heaven and Earth. And so far as we honour that fine and wonderful blessing we will continue to grow in grace before the Lord; our lives will continue to be enriched; and in the end, eternal happiness in the Celestial Kingdom will be our reward. That's what the gospel is for. Let us live to be worthy of it every day of our lives, and I pray when the time comes for us to go that we may not feel as though we have neglected any of our own dear ones, any of our neighbours and friends, by failing to divide with them that which is more precious than anything that the world can give, because it is the gift of God himself.

That peace and love and happiness may abide in your hearts and in your homes, and that we may go forward with renewed determination to be worthy of peace, because it can only dwell with us when we ourselves are living the commandments of our Heavenly Father and honouring him.

May peace abide with you and with your loved ones, and, brethren, surround your families by the arms of your love and unite them together in that bond of affection that will insure eternal happiness.

I invoke upon you the favour of our Heavenly Father in the name of Jesus Christ. Amen.



PUT YOUR ARMS AROUND HIM

By MARVIN O. ASHTON

"Judge not the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain
In God's pure light may only be
A scar, brought from some well-won field,
Where thou wouldst only faint and yield."

Adelaide Ann Proctor

YES, he's now coming home. He's returning with a scar "brought from some well won field." Let us pray that our eyes will not be dim in their appreciation of what he has done for us. It was Chief Justice Hughes who said that each generation must pay the price of liberty. Maybe in the great philosophy of things it is not a mistake that we *do* have to pay continually for this priceless blessing "liberty."

We all couldn't go to the front so we sent that boy we're talking about. Because he bared his breast to the enemy's bullets he may come home with scars. They may not be the result of a bullet nor of a thrust of bayonet. They may be scars from other battles, other than powder and steel. But just the same they will be scars.

I ask you, dear brother and sister in this Church, are you going to criticize him unmercifully for some apparent weaknesses, or are you

going to be big enough to sense what he has done for you and what gratitude you owe him? Hadn't we better, with all the charity and kindness in the world that Christ tried to teach us, with a "God bless you," to put your arms around him? Don't forget this—you might have kept yourself lily-white as far as some of the commandments are concerned, but when the moment called for you and me to charge the ramparts and face a pillbox we might have failed and yielded. Again I remind you, it's the sense of proper values.

Some people just must have scriptures to be convinced. To them I quote from Him who tried to get us to think straight. "*And why beholdest thou the mote that is in thy brother's eye, but consider not the beam that is in thine own eye?*" Might we add what you see on some signs, "THIS MEANS YOU!" Yes, "duty is something disagreeable that the other fellow ought to do."

WHEN this fellow comes home, that's when he'll need the Church, and that's when he'll need his friends . . . yes, if you please, That's when you should put your arms around him. Let the fervour of our love for him overshadow some of the habits he might have picked up while fighting for us. Remember Christ said that no man is greater than he who gives his life for his friend.

Let us be perfectly frank—"When Johnnie comes marching home"—what are you going to do about him? If ever he needed the Church, it is now. Remember, "Judge not the workings of his brain, And of his heart thou canst not see." Remember it is through the sacrifice that he has made that our homes and ideals are preserved and that we worship God according to the dictates of our conscience.

Great hearts have made history. Let us ever hold in the background the weaknesses of those brave fellows who faced hot lead on the bloody beaches. Let's pinch ourselves to a realization of the debt of gratitude we owe their courage.

Just a little story:—It is a backwoods school. The teacher and the boy are not on the best of terms. The boy has done something that has raised the ire of the teacher. The situation is so tense that the teacher vehemently follows the boy to his home. Right or wrong, the lad is standing his ground. The teacher, upon entering the gate is met by the boy's pal, "Towser," the dog. The dog's instructions from his master have been so well obeyed that the teacher has to make for a tree. When he tries to come down, the dog takes the situation in hand so well that the teacher confines himself to the upper

limbs of the tree. The boy's instructions are to the dog, "Watch him, Towser!"

"Ma" tries to call off the dog. "Pa" joins in. All the neighbours try to call off the animal, but it is a one man's dog, and as the faithful animal hears his instructions, "Watch him, Towser!"—the teacher stays in the tree.

The boy thinks he is right, and all the powers of persuasion of family and neighbours won't call off the dog. We didn't say the boy was right, but there was something unusual burning in the boy's bosom that told him that as long as he thought himself right, he was going to stay with his convictions no matter what pressure was brought to bear.

Furthermore, we didn't say the teacher was wrong. Nine times out of ten a teacher is right. All we were trying to bring out is the courage of the boy—right or wrong—to stand by his guns.

Back to our text, "Judge not the workings of his brain." When you discount him for any apparent flaw in his make-up, don't you dare crumble to the earth that quality so much in demand these days and in every age—*courage!*

We are stressing again this sense of values. When the boy comes home, let us put our arms around him and let him feel there is a place in the Church and in our hearts for him. Yes, and let's emphasize this—that much more glory and credit goes to the boy that remembers the standards of his father and mother and the Church. Yes, he faced death, too—and he did not faint and yield. And he has battles back of him that we won't have to fight.

IMPROVEMENT ERA



POETRY

Selections from the Works of the Greatest Poets.

The Seasons of Life

Four seasons fill the measure of the year;
There are four seasons in the mind of man;
He has his lusty Spring, when fancy clear
Takes in all beauty with an easy span:

He has his Summer, when luxuriously
Spring's honey'd cud of youthful thought he loves
To ruminate, and by such dreaming nigh
His nearest unto heaven: quiet coves.

His soul has in its Autumn, when his wings
He furleth close; contented so to look
On mists in idleness—to let fair things
Pass by unheeded as a threshold brook:

He has his Winter too, of pale misfeature,
Or else he would forego his mortal nature.

JOHN KEATS.

When future generations open the world's ledgers they will find most of the entries for the years 1940-45 written in red—written with a fluid far more precious than ink. They were debit years, years of colossal waste and heart-breaking loss and sacrifice and sorrow. What will they read on the pages which are to follow?

First, they will read the drama of a court scene where erstwhile leaders were judged by recent enemies and where, for the first time, whole nations were arraigned before the bar of world opinion. The proceedings and decisions of that court will determine and colour future entries in the ledger for years to come.

The stern warning "As Ye Judge" applies to nations as to men. The future reader of the verdict will recognize it as a prologue to the world history which will follow, for that verdict will affect both the Judges and the Judged. As we turn the spotless pages of 1946 let us pray that they who are to write thereon for all of us, they to whom more power is given than has ever been exercised by men, they who are to "judge the nations," may be guided by "The Judge of Nations," and render righteous judgment, free from malice and void of hate.

The commandment which ranks second only to the one which enjoins love of God, requires that we love our fellow men. When the books are opened which will reveal the history of the coming year, the record of our dealing with our neighbours will disclose the quan-

tum of our Love of God. "What ye did to them ye did to me," said the Master. Wordy protestations will not affect the record.

Each person in his individual self has been affected by the violence of these last few years just as every part of a house is tested by the explosion of a bomb. In the case of a building we call for architects and engineers to check on the damage done. From foundation stones to rafters and from the basement to the roof they test and measure for they know that "new wine in old bottles" applies to buildings too.

What, then, is our first problem as we face the coming year? It is obviously a problem which has to do with self; with our thinking and our attitudes, our motives and our goals. This is a time for self analysis, for high resolve and purpose; it is a time for dedication to a cause. We need to be reminded that we travel not alone, that we have the lives of others in our care. Just how far have the experiences of these war years veered us from our course in life. How much repair work is needed or are we out of plumb? Are we thinking straight and honestly and is the base of our life's philosophy wide enough on which to build?

Christ, the Carpenter, spent his life repairing buildings, human buildings, some of which his disciples thought beyond repair. But He knew the value and the dignity of each individual soul and he encouraged all to be their best, to be-

lieve in themselves, to start again if they had faltered and to trust in and brokenhearted, to the weak and heavy laden. What an inspiring New Year's message He brings to 1946, a message which is new and vital now, even though nearly two thousand New Years have come and gone since He gave it. As we contemplate the record which we are about to make, let us consult the Beatitudes, His formula for attaining the "blessed" state.

What glorious promises to be based on such simple things. These are not blessings which can be bought with money, or inherited, or bestowed by men of power or secured by referendum. These are not goals which can be reached by the rich and powerful alone; they are not reserved for any special class; they do not depend on rank or name or title. These, the richest blessings of earth and heaven are available to all who will qualify. And to pass the qualifying test one need not have great learning, or wealth, or power, he need not be swift, or agile, or strong, he need not live in any favoured place, or street, or mansion house.

You, just where you are, may realize these priceless blessings if you will start at the core of your heart and work outward. You may have to mourn even though your heart is pure; you may be persecuted though you are merciful, or reviled while making peace; you may be poor in spirit and hunger

for righteousness and it may seem to you that the promised blessings are ethereal and the "pay day" long deferred.

Men have tried almost every other formula to find happiness and peace and the state of our world and its inhabitants shows how completely they have failed. The haughty have tried to inherit the earth, the revellers now seek in vain for comfort, the proud in spirit have seen their kingdoms fall, the flaunters of righteousness have been filled with shame, the merciless now beg for mercy, while they whose hearts are vile, fear lest they should see God and die.

But the history of the saints and the prophets throughout the ages bears witness that the promises of God are kept, that joy and lasting happiness may be had right here on earth by all whose hearts are pure, whose spirits are serene though poor, whose hunger is for righteousness and peace, who show mercy and are meek.

All these blessings are held out to us at the beginning of 1946 but the realm of our free agency will not be invaded; we are as free to refuse as to accept. What a blessing would come to this weary world if any large number of its inhabitants should resolve to live by His Word, to keep His laws, to love our fellowmen, and, in this year of judgment, to remember "with what measure ye mete, it shall be measured to you again."

HUGH B. BROWN.

BRITISH MISSION ACTIVITIES

BIRMINGHAM.—At a special meeting at which President Hugh B. Brown presided, held in the Handsworth Chapel on Sunday, September 16th, 1945, it was announced by the Birmingham District Presidency that the SPARKBROOK, HANDSWORTH, TIPTON and KINGSTANDING branches would be amalgamated and be known in future as the Birmingham Branch of the British Mission. Elder William St. J. Yates was appointed to preside over the new Branch and he will have Elder William L. Buchanan as his 1st Counsellor and Elder Richard C. Thomas as his 2nd Counsellor. It was also announced that the Wolverhampton and Kidderminster Branches would be merged and would, temporarily, meet separately from the main branch.

On October 14th, 1945, the new branch held a Harvest Festival and Thanksgiving Service in the Handsworth Chapel. Addresses were given by Elders Walter W. Green and Roland F. Collins. Musical items were rendered by Sister Doris Green and Basil H. Dunn and the Branch Choir. Following the service the fine display of vegetables and fruit was distributed to the sick and needy of the branch. 110 members and friends attended.

In celebration of the union of the branches of the District, a social was held on October 20th. President William Yates and Elder William Buchanan conducted games and dancing for children and adults present. Refreshments and ice cream were served to the 60 people present. Brother George Makin and Sister Winifred Makin rendered vocal solos.

LONDON.—On Thursday, November 29th, 1945, the St. Albans Branch Primary, under the direction of Sister Edith M. Osborn, presented a concert and provided a supper to the Relief Society Sisters of the Branch. The programme included songs, poems, acrobatic, ballet and tap dancing with a play, "The Sleeping Beauty." The supper was served to the guests by some of the Primary children themselves. Some 23 children took part and Sister Helen Poole, London District Relief Society Supervisor, spoke in appreciation of the youngsters' efforts.

The London Branch, with a new zest born of a confidence found in improved conditions arising from amalgamation, held a Bazaar sponsored by the Relief Society of the Branch on Saturday, December 8th, 1945. Great efforts by the Relief Society Sisters and some of the brethren resulted in a display of goods which realised, on sale, nearly £40.

NORWICH.—At a baptismal service held on September 30th, 1945, in the Norwich Branch Chapel the following candidates were baptised into the Church by Elder William Henry Daniels: Mary Ann Adams, Antony Michael Underwood, William Arthur Daniels and Karl Lebrum Underwood. Confirmation took place the same day, Mary A. Adams being confirmed by Elder Daniels; Antony M. Usherwood by President Alfred Woodhouse; Karl L. Underwood by Elder Clifford Hartley, and William A. Daniels by Elder Thomas Wilson.

Beatrice Louisa Yaxley was baptised into the Church on October 29th, 1945, at a service held in the Norwich Chapel. The ordinance was performed by Elder Thomas G. Wilson and the sister was confirmed by President Alfred Woodhouse.

LIVERPOOL. — On October 17th, 1945, the Deputy Town Clerk of Wallasey spoke to an interested M.I.A. group in the Wallasey Branch as part of their Civics Course. He dealt fully with various phases of Local Government.

A baptismal service was held on Friday, November 2nd, 1945, in the Baths, Wigan, under the direction of Branch President Herbert S. Webster. Confirmation followed at the Wigan Branch Hall. Details are as follows: Verna Heyes, baptised by Elder Clifford Hartley, confirmed by Elder Glen Larsen (U.S.A.A.F.); Laura Miriam Jamieson, baptised by Elder Clifford Hartley, confirmed by Elder George Peterson (U.S.A.A.F.); Jean Jamieson, baptised by Elder Elmar Bailey (U.S.A.A.F.), confirmed by Elder Clifford Hartley; James Duncan Jamieson, baptised and confirmed by Elder Elmar Bailey; George Griffiths Jamieson, baptised by Elder George Peterson, confirmed by Elder Herbert S. Webster.

SCOTTISH.—A successful Halloween party was given to the Sunday School children of the Airdrie Branch. Sister McLusky supplied the proverbial dumpling, Sister Rosenne Weir a bun of rich ingredients; Sister Park gave the apples, and Sister Graham the small bread and pastry. Sister McKay distributed all these choice

things during the evening while songs and games were enjoyed by all. 25 children attended.

SHEFFIELD.—A Social was held in the Doncaster Branch on Saturday, November 3rd, 1945. Conducted and directed by Sunday School Supt. Herbert Mot-tishaw, Jnr., the members of the Sunday School presented a delightful and entertaining programme. A large majority of the children who took part are non-members but are keen Sunday School workers. There were 60 people in attendance.

Under the direction of Sister Maud Harbon, Primary Mother of the Doncaster Branch, and her 1st Assistant, Sister Hilda Mot-tishaw, the Primary children, all of whom are non-members of the Church, presented an entertaining programme of singing, dancing and playlets on Thursday, November 8th. Mothers of the Primary children contributed refreshments and some attended the social. 56 people were in attendance.

On Saturday, November 24th, 1945, the members of the Sheffield Branch M.I.A. presented a two-hour programme at Dor Church Hall near Sheffield. 200 people were present and enjoyed plays and music given in best M.I.A. style. Sister Winnie Bailey, President of the Y.W.M.I.A. was in charge of the entertainment and the sponsor was Mr. WAINWRIGHT, Scoutmaster.

NOTTINGHAM. — Commencing activities of the newly organised M.I.A., in the Derby

Branch, a social was held November 21st, 1945. Well attended by members and friends it bespoke well of success in the future for M.I.A. under the leadership of President Thomas W. Anthony.

BIRTHS AND BLESSINGS.

Taylor.—a son was born to Sister and Brother Harry Charles Taylor of the London Branch on August 9th, 1945. The child was blessed on September 30th, 1945, in the St. Albans Branch by Elder William O. Chipping and given the names of Wayne Charles.

MARRIAGES.

Ellis—Gittins. — The marriage of Sister Gwendolen Ellis to Elder Alvin L. Gittins was solemnised at Ravenslea, October 10th, 1945. The ceremony was performed by President Hugh B. Brown and was attended by a large number of members and friends. The bride was attired in a costume of turquoise blue. She was attended by one bridesmaid, Sister Ena Bannatyne, who wore a costume to match. Elder J. Allen Jensen was best man and the bride was given away by her father. Sister Florence Mead assisted at the organ throughout.

Turner—Blomquist.—The wedding of Jean L. Turner to Elder Wayne Blomquist (serving in the U.S. Forces), took place at Ravenslea on Saturday, November 17th, 1945. The ceremony was performed by President James P. Hill and the chapel was filled to capacity with members and friends. The bride wore a white gown of taffeta and carried a bouquet of red carnations. She was attended by one bridesmaid, her cousin. She was given away by her father, and Elder Andre C. Anastasiou was best man. A

reception followed the wedding at a restaurant in Wembley, home of the bride, at which some fifty guests sat down to a satisfying repast. Sister Marie Hill sang "I love you truly" following the ceremony. Sister Vera Billing was at the organ.

Simpson—Cator.—On Saturday, September 29th, 1945, Sister Betty M. Simpson was married to Robert John Cator in the Norwich Branch Chapel. The ceremony was performed by Elder Albert Cole of the District Presidency. The bride wore a gown of white satin, and was given away by her father. A large number of friends and members attended the ceremony.

Bailey—Giles.—The wedding of Sister Joyce Bailey, fourth daughter of President and Sister G. H. Bailey of the Sheffield District, to William T. Giles, son of Mr. and Mrs. T. W. Giles of South Wales, took place on Saturday, November 3rd, 1945. The ceremony was performed by President Bailey and the bride was given away by her uncle, Elder Harry V. Bailey. She wore a beige suit with burgundy accessories and carried a bouquet of carnations. She was attended by one bridesmaid, her sister, Vera Bailey, who wore a brown suit and carried chrysanthemums. Elder George H. Bailey, Jr., was best man and Elder George W. Laycock sang "I'll walk beside you," the organist throughout being Sister Vera Tracey. Guests were entertained at the bride's home following the ceremony where dinner was served. The bridegroom is serving in the Welsh Regiment and the bride in the W.A.A.F.

DEATHS.

Lentell.—The death of Sister Ethel S. Lentell, an old and faithful member of the Church in the Newcastle District, occurred on Friday, October 26th, 1945. She was 64 years of age. The funeral was held on Tuesday, October 30th, the Service being conducted by Elder George Wappett of the District Presidency, preceding interment in the Saltwell Cemetery, Gateshead. Formerly a member of the Gateshead Branch, she had attended the Shildon Branch latterly, and bore a strong testimony of the Gospel, and had held many offices in the various auxiliary organisations.

Alexander.—Sister Eva Alexan-

der of Twin Falls, Idaho, passed away October 13th, 1945, at the age of 40 years. She was formerly Sister Eva Attwood, daughter of Brother and Sister William Attwood, and was a member of the South London Branch until the family emigrated to Zion some years ago. She was active until her death, in the Primary and Relief Society of the 2nd Ward, Twin Falls, and is survived by her husband and three sons.

Moss.—Sister Jane Greening Moss, of Uttoxeter, Staffs, passed away on November 16th, at the age of 77 years. She was buried in the Uttoxeter Cemetery, November 21st. Elder Thomas W. Anthony dedicated the grave.

Sister Violet Clough was released from a Mission at the conclusion of eleven months work in the Mission Office, on September 10th, 1944. This was the second mission of this Sister. She had acted as Circulation Manager of the *STAR* and served faithfully and efficiently in this exacting position. She is now resident in London and is a member of the London Branch.

Brethren and Sisters of the British Mission.

To you fine Saints that I have met while over here, I want to say thanks for the splendid way you have treated me. It will live long in my memory. I will never forget the way some of you would leave the key to your home in the secret place so we Mormons could come in and go to bed or eat or what ever seemeth us good. I will never forget those good meals, those cottage meetings and finally the baptising of those who have understood and accepted the Mormon way of life. I will remember and appreciate for a long time to come what I have gained from each and everyone of you I have met. God bless you all and keep you firm in the faith. For those of you who are coming to Zion, I will meet you there.

Ever so much love,

GLEN H. LARSEN.

THE CHURCH ABROAD



Mission Presidents named for Holland, Norway, Sweden, Switzerland.

Further steps in organizing the work of Europe were taken in the appointment by the First Presidency of four men to head the Netherlands, Norwegian, Swedish and Swiss Missions. Elder Scott Taggart, Salt Lake City insurance executive, has been appointed President of the Swiss Mission, where he served as secretary in 1916-1920. Elder A. Richard Peterson, patriarch of Riverside Stake, will return to Norway for his fourth mission in that country and third term as President. Elder Eben R. T. Blomquist, native of Sweden and former missionary to that country, has been called to preside over that mission. He is the father of Elder Wayne Blomquist, whose marriage is reported in this issue.

Relief Programme started for Needy Saints in Europe.

Hundreds of cartons of clothing and other supplies are being prepared at the Salt Lake Regional Bishops' Storehouse for immediate shipment to needy Saints in the liberated countries of Europe. This is only the beginning of a Church wide programme which will provide relief for the people in devastated Europe by sending food and clothing in shipload lots as soon as ships are available. To direct this work the First Presidency has appointed a

special committee consisting of Elders John A. Widtsoe and Harold B. Lee, of the Council of the Twelve, assisted by members of the Church Welfare office under the direction of Elder Marion G. Romney, assistant to the Twelve. Current regulations permit sending one eleven-pound carton of commodities per week per person to the liberated countries, but as yet no provision has been announced for sending aid to Germany, Austria or Czechoslovakia. No effort will be spared by the committee, however, to secure entry into these countries as well. The distribution of supplies at present is being directed by local Church authorities, and Elders Widtsoe and McKay will assist them in setting up the necessary facilities to utilize to best advantage the larger quantities of goods which are promised.

Death Takes Three Churchleaders.

Eulogized as "genuinely and sincerely a friend of everyone," Elder Nicholas G. Smith, 64, assistant to the Council of the Twelve and brother of Pres. George Albert Smith, died of a heart attack, 27th October, in Salt Lake City. He had served as a missionary in Holland and as mission president in the South African, California and North-western States Missions. He had been a bishop, a patriarch, and counsellor in the presidency of the Salt Lake Temple before

being called as an assistant to the Twelve in April, 1941. Within one week's time death came to the two assistants in the General Superintendency of the Young Men's Mutual Improvement Association of the Church. Elder Burton K. Farnsworth, 55, second assistant, suffered a cerebral hemorrhage in Seattle, Wash., October 20th, while attending an M.I.A. Convention, and died in a hospital there several days later. He had gained prominence throughout the West as an educator and leader of young people. Elder Joseph J. Cannon, 68, first assistant, died at his home 4th

November, after several weeks' illness, as reported in last month's "Star."

Utah's Senator Thomas Visits Paris Group Meetings.

Without prior announcement Senator Elbert D. Thomas surprised the Paris Group by a visit on Sunday, 21st October. He was in Paris as an official representative of President Truman at the International Labour Conference. Two weeks later he again visited the group, telling about his trip to Rome and other experiences. He was accompanied by his secretary, Sister Ethel Evans, of Washington, D.C.

MATTHEW COWLEY :: A NEW APOSTLE

JOHN HENRY EVANS

There is something peculiarly appropriate in the selection of Matthew Cowley to fill the vacancy in the Council of the Twelve. It is a climax to a life of devoted service to the Church, and these are not mere words.

His father, Matthias F. Cowley, was one of the great preachers of righteousness in his time—zealous, true, energetic, intelligent. It was in a home dominantly influenced by this man that the new Apostle was reared. No doubt this home gave to "Matt" his main interest, religion, which sometimes, if you are an active Latter-day Saint, interferes with your trade or profession, since it eats up so much of your time.

Before he was seventeen he went to New Zealand on a mission for the Church. He was twenty-two when he returned. In those five years he learned the Maori language perfectly. Then he attended the L.D.S. High

School, in Salt Lake City, where he first met Elva Taylor, and took his degree at the University of Utah, where the two continued their friendship, which resulted in their marriage. A course in law in Washington topped Elder Cowley's education. At home he became county attorney in Salt Lake county.

One can learn anywhere—if he has a mind to. A cultured, educated man can pick up many things from those who pass as inferior. That is what Elder Cowley thought.

The Maoris are a simple people, with simple ways. There is nothing of the corkscrew about their minds. They can instinctively penetrate to the core of truth—which cannot be said of many with superior training. Most of the Mormon converts there are of the better class. The Maoris believe what they believe.

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BROWSINGS and MUSINGS

by HUGH B. BROWN

I have held many things in my hands and I have lost them all;
but whatever I have placed in God's hands that I still possess.

—Luther.

How foolish to invest today in what must cease to be tomorrow.

There is more religion in a laugh than in a groan.—Talmage.

If you work constantly with people you must have a sense of
humour or go mad.

Consequences are God's commentaries.—Canon Gore.

If you know the law you may anticipate the verdict.

Looking at God through your troubles, makes Him hardly visible.
Looking at your troubles through God, makes them invisible.

—Rev. Owen Manby.

Faith equips the vision with both microscopic and telescopic
power.

Make us humble and then keep us from being proud that we are
humble.—Meyer.

When I compare my message with its messenger I am at once
both proud and humble.

Determination is the better part of obstinacy.—Thurston.

"I will" pulls forward; "I won't" pulls back.

It is a wise man that has his afterthoughts first.—Proverb.

Repentance is a gift from God but we should try to avoid the
need for using it.

It's no use us trying to shine if you won't take time to fill your
lamp.—Browning.

Some of us could hide our light under a thimble.

ALPHABIBLE QUIZ

First a persecutor, then a preacher

P.....

An Egyptian Captain of Pharaoh's Guard; Master of that famous youngest son of Jacob

P.....

Mother of the boy who sold his birthright

R.....

King of Syria

R.....

A very strong man

S.....

The first Martyr

S.....

Answers to last month's posers:—

Mary - Manasseh - Naomi - Nimrod - Obadiah - Obed

Sketch of a BENGAL VILLAGE

By
SANJOY
DAS



ABOUT ninety percent people in Bengal live in villages. So there are very few number of towns. Only the countrymen can be known as perfect Bengali. The villagers may be roughly classified under three heads:—The aristocrats, the middle class, and the poor.

The labourers toil from morning to night with a view to supplying the rich or the cockneys with their daily food—the class who are the vitality of the earth—the country's pride—are the poor class. Their life is a tale of sorrow and suffering. They labour but are paid not well. They are ill fed, ill clad their whole life. The cultivators rise very early and breakfasting on cold rice, kept in a pot of water, go out to the field for ploughing. They plough the land in the parching rays of the sun and return only when it is nearly dark.

Those of the middle class who are unemployed—and their number is great—are an indolent, easy-going class who live as toadies. Finishing morning work they assemble round a neighbour's portico, and there tattle and smoke away the time. Nearly the noon-day they rub their bodies with musterd oil and take a bath in the tanks or rivers. After bathing they take a meal, which is very simple, consisting of rice, split pulses—which is called dal, and one or two curries of fish or vegetables. Then they take a short sleep. The afternoon is spent by some in playing chess or cards; by some fishing. They have little or no education. Any thought of the events of out side never marks

their minds. They are always employed in all sorts of low and small jealousies. Those who are comparatively wealthy pass an idle and easy-going life. They mostly sleep into the day. After breakfast they go in their offices and inspect the work, judge the villagers' disputes and taking the law into their own hands punish or realize fines on the offenders.

In the evening whether rich or poor, free from labour, all assemble round the courtyard of a well-to-do villager. There they spend the time in merrymaking or tattling or hearing religious stories.

The village women, though they are illiterate, are very dutiful and affectionate. They rise very early, fulfil their domestic works, and have to work throughout the whole day. The peasant class women work with their husbands side by side. In the afternoon they come together and converse among themselves about all sorts of foolish affairs relating to their husbands and their houses.

The villagers work under many disadvantages, but they are entirely happy and satisfied. They live in joint families with homely affection. There is simplicity in village life which is not in town. The villagers desire very little. Longing for influence is not in their mind.

The Bengal villages are situated on the far-wide meadows. The great portion of houses are made of mud, leaves and grass. Only the well-to-do villagers live in buildings. How

happy are they who can build their houses in such a nature's paradise; silent, cool and shadowy place! How much songs have been sung by the poets relating to the Bengal village. All around are green cornfields; when the wind blows over them, then those heads begin to swing. When the nightingale and cuckoo and other birds sing in sweet tones, then all around the villages become charming.

The villagers make blessed first themselves by Nature's best gifts. Only they can take pure air and drink the rivers clear and cool water. They enjoy sufficient fresh fruits, vegetables, corns and fish etc. They can get easily, pure milk, ghee and other nourishing foods and drinks. The peoples noise and carriages's ceaseless sound cannot brake their peace like the towns. Where are such beautiful places for to think and converse about good affairs? Every day at the dawn, in the morning's fresh twilight, leaving beds, which beauties the villagers can see in the wide green pastures, the citizens have no idea about that. At evening they take pleasures in the sunsets gentle, open beauty; and in the nights deep darkness, absorbed in

deep slumber they remove their weariness.

It is not that the whole village life is comfortable. There are some special disadvantages. In summer time the tanks of some villages become dry; for that the inhabitants suffer much trouble. Then they are attacked with many kinds of diseases by drinking taint water. And owing to the want of educated physician and medicines in the villages, many men fall in the jaws of Death. In rainy season the village paths are always muddy. It is very inconvenience. At this time there appear mostly the menifestation of the snake. After the rainy season mostly in all villages appear Malaria and fever. There is a special want of schools and colleges. There is no advantage to study like the towns. They receive no newspapers timely. The news about the events of the world arrive there lately or not. For these disadvantages the villagers knowledges are very narrow.

In any case, specially village is suitable for simple men. But there are no beauties in Bengal villages, as described here about the past. Now every where displayed misery, trouble and consternation.



A MAN IN WHOM THERE IS NO GUILF

By GEORGE
H. BAILEY

It was 3 p.m., Saturday, October 13th, when I arrived at the pretty little chapel of the Hull branch, the venue of the Hull District Conference.

With three hours to spare before the opening session I entered quietly to find Brother George Utley—deaf and dumb Branch President—upon his knees. No, he was not petitioning the throne of grace for a blessing to assure the success of the conference—soon to begin—but donned in overalls and with sleeves rolled up he was giving a final polish to the chapel floor, making sure that the prayer which he had previously offered for the success of the conference would, at least in part be fulfilled, making known to me as he rose to extend his greeting, that the Spirit of God will not dwell in unclean places.

His task completed, I noted the rays of the autumn sun filter through the bomb-scarred windows and cast their reflections from the polished floor high into the roof, filling that neat little chapel with the light of heaven. For me, the conference had begun.

To stand in the presence of President George Utley—conscious of his affliction—is not, as one would naturally assume, to be embarrassed. His sweet nature, his charming gestures—so definite in expressing the things he wishes to make known plus a remarkable power of perception which seems to enable him to know what you would say even before you say it—sets you at ease and creates a desire to stay in his presence and feast upon the good

things which he expresses so clearly by cultured gesticulations.

It was within minutes of entering the chapel that I was invited by President Utley to partake of the hospitality and friendship of his home and family during my stay in Hull, a privilege, and to me an honour—gratefully accepted.

Sister Utley too, is devoid of speech and hearing but, like the man at her side, has remarkable ability in expressing herself through the medium of pleasing gestures and charming mannerisms.

It was more than a pleasure to meet with the three children of President and Sister Utley—each blessed with the freedom of all their faculties, and I feel that Bryan will, ere long, be a leader following the path of his illustrious father. Ann, aged eight years, brown eyed, features mother and has much of her charm and beauty.

The great affection which these children have for their parents, their remarkable ability to make their wishes known to their parents by such pleasing and remarkable gestures, the understanding which is readily theirs when father and mother speak by sign to them, the love so true and enduring which these noble parents have for their children, all these, have established—in the Utley home—a unity and love which the world could profitably copy. Evidences of the thoughtfulness of President Utley are abundant in the home. All those little things so useful to a wife and mother and which make her physical tasks less difficult had been provided

and their value added to by the fact that they were the handiwork of this thoughtful man, and in her own inimitable way, Sister Utley expressed her appreciation for such considerations.

Genealogy? Yes, from the treasure chest came a neatly folded pedigree chart; what could be done by those so handicapped had been done, no worthier case could be considered by our genealogical department. Prayer? Yes, the beautiful oral prayers of the children were a tribute to the untiring devotion of their gracious parents. The Word of Wisdom? Its acceptance and practice has an important place in this remarkable household. Yes, the light of truth illuminates their home; the restored Gospel of Jesus Christ has penetrated the ears of the deaf; their souls are filled, their

loosened tongues could never proclaim such testimony of faith, love and humility as I found in this home of this humble man of God, *this man in whom there is no guile.*

It was 9 a.m. when I turned at the garden gate to wave good-bye, their gestures, now so well understood, did not say good-bye but, come again. Something caught in my throat, two hot streams trickled down my cheeks, the cold air of that bright autumn morning played upon the tears, the lenses of my specs steamed over and like the closing of a vision that happy picture faded from view but within my heart I rejoiced for I knew that the memory of that happy week-end and of the mighty faith of his humble servant of God would remain while life and thought and being last.



Does the Progress of Science Diminish the Challenge of Religion?

Half a century ago science walked with lifted head, very proud. She had peered into many a dark recess of nature and had found precious truth there. She had won much mastery over nature's hidden powers. She had learned enough of the properties of matter to control some of the forces that act upon matter. The results in possible invention made the seven wonders of the world seem as child's play.

Then, many of her followers, drunk with a sense of greatness, set

up their own explanation of life. Blasphemously, they declared that all the wonders of heaven and earth, of the mind as well as the body, of the whole universe, seen and unseen, were but the operations of matter in motion. They lifted up the ancient evil of materialism; and worshipped at the feet of matter, force, and energy. God was not, nor was he needed.

This was an evil day for mankind. It was the "dark age" of science. It was as if the sun had

been blotted out of the sky. Men walked as never before in darkness. There was no intelligent direction of the universe. There was no hope for men who were at the mercy of lifeless, unintelligent forces, often unknown, and beyond description. That law prevailed did not give comfort, for the law was without a goal. Chance seemed to rule the world.

This unholy doctrine, which tore at the hearts of men, could not continue, because it was untrue. Its death was inevitable. It did at last pass out, and is now as a memory of a moment of disordered thought. It was killed by science, which had mothered it.

This was the end also of the conflict between science and religion. Science is nothing else than a search for truth. When truth is found, it must be accepted, else the search fails in its purpose. With clearer eyes and better spirit, unprejudiced men saw in science nothing out of harmony with the more encompassing field of religion. If former beliefs crumble under the power of truth, it does not matter. Truth alone matters. So, God was restored in scientific thinking. The fog before man's eyes was lifted.

As science advanced, new wonders appeared. The atom was opened, and infinitely small particles moved within it according to unchanging law. The heavens were opened; stars and planets of illimitable numbers were found, were weighed, measured and analyzed. The earth became but as a particle of star dust in the cosmic assembly. By new helps to the senses the processes of life in living things—plants and animals—were revealed and elucidated. With every day, in laboratories far and near, science grew, and revealed a new world to

our human eyes. Knowledge was multiplied until the mind wavered before its comprehension.

The wonder grew, for wherever students turned, from the infinitely small to the immeasurably vast, whether to dead or living objects, the forces involved moved in orderly operation. A harmonious system was revealed in which every part moved with precision along with every other part. Whether in sky or atom, there was concord, not discord. There was no reading back in nature. Every law seemed overshadowed by a universal law of laws—the law of united action.

It became apparent that the multitude of phenomena were fitted into one another as to a common end. The picture of nature became more and more that of an immense purpose in which man played an important part. Such universal harmony could not come from the operation of blind forces. The mind refused to believe it. The harmony of nature could not come by chance.

Scientists, who above all else are honest, saw this harmony, this direction of discovered truth towards a definite goal. They acknowledged that to the best of their powers, they observed purpose in nature, else there would be clashes in everyday phenomena. Where there is a purpose, there must be a purposeful thought. The universe, with its contents, emerged in human thinking as a great thought. And, where there is thought, there must be someone who thinks! thus in our age, with the help of science, an ancient truth again took its proper place in the minds of the body of truth-seekers. There is intelligence dominating the universe. There is a God.

So, materialism in science was laid low. Thoughtful men turned

again to faith in God. True, all did not define God alike. But all agreed that he is, that he is intelligent, and that his intelligence explains the metes and bounds, and the forms of operation of the forces of nature within the unbounded universe. When men come to a belief in God, the beginning of wisdom is reached. It is then easy to reconcile any new truth with true religious principle or practice.

Science did more in this time of increasing knowledge and clearer thinking. Theories or inferences drawn from discovered facts, were no longer placed first. It was recognized that, though necessary for scientific progress, they were but tentative explanations of observations made, subject to change with every new discovery. The observations themselves, the facts of science, were given first place, for, under like conditions, they do not and cannot change. This has relieved science of much controversy. Science now admits that its theories are but guesses until reinforced by more facts, and no longer casts derision upon those who will not swallow them holus-bolus.

A recent example of changing theories is before us. Three-quarters of a century ago, men like Mitchell or Flammarion spoke of other worlds like ours, inhabited possibly by men like ourselves. In the "dark age" of science this thought was scoffed at, even ridiculed. Temperatures or atmospheres determined for certain stars or planets made our kind of life impossible. This view fostered materialism. Today; N. H. Russell, eminent American astronomer, declared that there can be no reason why in stellar space there may not be many worlds like ours. There may be many heavenly bodies so

conditioned as to support human life. Such changes in opinion in many fields, with the advancement of learning, is a commonplace of science. Science now walks humbly in the midst of a universe vast, orderly, and clearly a product of intelligence.

Let it be said, lest misunderstanding arise, that men are moving towards belief in God in other fields than science. Men of various pursuits have come to realize the certainty of his existence. It is now understood that he is real in the thoughts of all humanity. He is ever with us. That is a strong evidence of his reality. It is also recognized as never before, that history cannot prove him a myth, for there is unimpeachable testimony that he has shown himself. He may be seen in part by human eyes. Above all, men have learned that by their own, personal approaches to him, in righteous living, in prayer, they may know, beyond doubt, that he lives. The greater enlightenment of this day has declared that only "the fool hath said in his heart, 'There is no God'." Science has merely added confirmation to this knowledge, by its invasion of the secrets in nature's keeping.

The conduct of man among the innumerable forces of nature is the objective of religion. Science stops short, at present, with the discovery of the phenomena of nature. It has touched only lightly upon the proper use of its discovered facts—whether powder, for example, shall be used to secure a foundation for a home, or to destroy life. Yet, a short while ago a number of scientists concluded that the work of science is not complete until it considers the proper use of its hard-won knowledge—for the good of man. That

conclusion was published to the world.

Progressive science has steadily confirmed and is confirming the claims of religion, the basic one of which has been discussed here. It cannot gainsay them; but only fortify them. Whenever there seems to be a conflict, it is not in the facts discovered, but in man's feeble changing explanations of them.

Religion, a system of truth devised by God, accepts all truth, under whatever name it may be presented. In that system there is place for every truth that man may discover. True religion looks upon science as a handmaid, also engaged in the search for truth. It welcomes every new discovery, for true religion fits all increase of knowledge into its own structure. Every new discovery in the end becomes

another means for living more fully the gospel of Jesus Christ.

There was never a time when religion was so well equipped as now to serve humanity, for every available truth is as a tool in the hands of those who labour for human good, and there is more known today than at any other time on earth. So, the question propounded at the head of this writing may be answered with certainty: The progress of science *increases* the challenge of religion—the science which includes all lesser sciences.

Those who doubt this are among the people who have eyes and they see not. They have ears and they hear not. They are trailing at the end of the world's procession of thinking people.—*J.A.W.*

MATTHEW COWLEY

There are no half-way measures about them. They go all the way or not at all. And when they believe a thing, that is all there is to it. Moreover, they take naturally to the gospel. Religion is their element.

Simplicity, trustfulness, devotion to what they accept as truth—this Elder Cowley found among the Maoris.

But he got more than that. He got a philosophy of life. Like other people, they have their adversities, but they don't suffer from adversities. An American rich today and poor tomorrow, is apt to jump off a ten-storey building. He cannot take it. Not so the Maori. Money isn't worth suicide. He goes on living.

All this may sound foreign to the subject of this sketch. It is not, however. This sort of thing,

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with what went on in his boyhood home, went unconsciously into the making of Matthew Cowley. The plant always grows out of soil.

In 1938, when President David O. McKay asked Elder Cowley to call on him, President McKay asked him whether he would take a second mission to New Zealand. "I'll go if I'm called," "Well," the President said, "You think about it." But Elder Cowley replied, "I don't need to think about it. I'll go if I'm called; and, if I'm not, I'll stay home."

The next morning President McKay called him up and said, "You're called."

That was in the same spirit of his home, the same spirit as the Maoris whose devotion matched that in the home.

Of such stuff is this new Apostle made.

I have read of people being thrilled by the voice of the Prophet of the Lord through the medium of that wonderful modern invention, the radio. That appears the more remarkable because the speaker is unseen. Though the term thrill has become mutilated in meaning in this modern age I should like to testify that I receive a genuine thrill from the mere reading of the words printed after they are spoken. There is that about them for me which seems to mark them as the words of a Leader of Israel and they appear to me as words of irrefutable truth and sincerity.

READER



ON PEACE

1945



“My peace I give unto you—”
Thou shalt not find it in a world becalmed,
Nor in untroubled waters,
Nor yet in sheltered harbour,
Safe from raging fate ;
But in the soul’s sure citadel lies peace ;
With courage born of faith,
With strength of virtue,
With patience born of love,
And from the robber years
Bulwarked by this—
The assurance that He lived
And liveth yet.

Katherine F. Larsen